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Saturday, December 23, 1972

BARN

Lunch/Music

SATURDAY LUNCH

MR. NYLAND: So, it's almost Christmas - as everybody knows. Christmas for me is always--I'm very happy when it's over - too many things that have to be done because it happens to be Christmas and it is not done because you really want it. You can make it so that you really want it. But much is still form and it's not life. We have to be very careful in trying to build this Barn, because we are building a certain structure with the Barn as the center and we're trying to make it alive, so that it can continue to exist for some time maybe even producing a momentum that because of that it will be maintained. It's necessary for different people I think to understand that we have some aim of that kind - building. What do we wish to build? Relationships with each other? Building oneself so that you can stand on your own feet? Appreciation of other people? Understanding of their wish? What for? What is their wish for? What is this building for? What is one's inner Life, really? And if one works for it, for oneself, what are the requirements? In the first place, not lazy. The days are given to Work. They're not to sit still and to be quiet or even to meditate. One must be busy. One must do certain things and

remain active: physically, emotionally or intellectually. At the end of the day you can rest a little. You can relax. But during the day - the day starts when the sun comes up, particularly in Winter - it's not so difficult to get up with the sun. Even if you allow yourself to wait until the sun comes up, you already profit because thank goodness the shortest day is over. From now on the days will be longer, so you have to get up a little earlier. It would be a very interesting thing if you could try to get up with the sun. See how far you ~~could~~ can get into the Spring. I've tried it several times. I know how difficult it is, because when the sun gets up very early, you don't want to get up. But that's ~~so~~ as far as laziness is concerned for oneself, I mean one should not be lazy about one's aim. And for that you have to understand first what you really want and what is right; What you believe in and what you then think you can do. And I emphasize laziness because that is usually the enemy - postponement, procrastination, things of that kind, of course they are there. We all know it. You can say unconsciousness - all of that happens in unconsciousness. If you wake up you can see it a little better, but that doesn't guarantee ~~you~~ that you will work. Even if you-- even if you have a flash of an understanding at a certain time, it doesn't last very long. And the determination for oneself has to be there if you want to find out what actually could become of you and not only with the aim of ordinary life, but of something that belongs to yourself for wanting to grow up.

The emphasis all the time has to be on building - using materials which are available. See if they can fit. See if they can be rounded off or made to fit. See if they can be

useful enough as they are. See perhaps if you can extract from them certain things that are more essential and let the rest go. All kind of materials have to be used for a building. All kind of thoughts must go into it for that structure. All kind of feeling must go into it for energy.

You know it is, when one gets married, you start to build. You want to build something that you cannot do by yourself. Sometimes you can say, "I need help," but in any event, the way it is on this Earth, there is still man and woman - differently constituted and different aspects for life, fulfilling each other and helping to fill the emptiness of the other. But also one of the requirements for this is not to be lazy. Don't think that marriage is easy. It means a wish for an understanding of the other person and to be able to sacrifice many times oneself and not to be selfish. And at the same time not to be too sentimental. To be strict for oneself as well as for the other. And then there can be a certain form of unity, if possible, on three levels. That is an aim because such a unity, when it can exist, also will form - like a three body diagram - the possibility of a unit as a relationship. And such an aim is very high, but it is very beautiful because if one little level is not understood, the other two levels can help ~~you~~ to bring about an equilibrium totally. We forget it many times, I know that, and I know how difficult it must be sometimes to overcome the difficulties which seem unsurmountable (~~insurmountable~~). In that sense, Work can help because Work can mean the acceptance of the other person also for whatever they are, even if sometimes you wish them to be different.

They cannot, at times, be different because their mechanicality and their unconsciousness remains for them a law until they themselves can change and then make the law into a more fitting living together. It becomes a rule and a conduct of life and it becomes an understanding of how one can control oneself.

The second opportunity for a relationship is openness. Not insistence. Not seeing that your own desire is followed. Openness for the possibilities as they may exist of a different kind and a variety of nature even. And then to extract--extract from it that what is really useful for two. And afterwards, when you look for something that you really wish, it might mean education of the other until, with enough patience, there may be that kind of understanding. But above all I say, one cannot be lazy. One has to remain active to build a relationship. You must not shy away from it. You must see to the end that you can or cannot solve it. Even if it cannot be solved at a certain time, you must say, "It cannot be solved now, but maybe later," and then you have courage to continue. Consider every day a day which has to be finished so that there is nothing left that ought to be settled tomorrow, unless it is with mutual understanding.

The requirements for marriage are very difficult. It is not easy. It is not just living together. It is an entry into life, psychologically, mostly, physically, of course, but at the same time the presence of each other day in day out, the introduction of newness as much as you can at certain times, making surprises of that what is still unknown, as if the territory that one explores is really so new that there is no end to the exploration.

I want to say that because - don't think too lightly about marriage. It is wonderful if you can maintain it. It is useful for Work, and therefore it is useful for oneself, but the aim of marriage is the creation of a relationship which then, if it is possible, can be made of three different aspects of life. That what is within oneself can be understood in the light of wishing to be completed. The aspects for oneself and the aspects of a relationship are the same.

I want to wish Roselyn and Brian a very good marriage. So Roselyn, my darling, and you Brian. (Brian Gitt: "Thank you Mr. Nyland.)

And maybe to help it, Ross, we can play a little Gurdjieff, as a beginning of something that can be worthwhile for them.

MUSIC

MR. NYLAND: So the evening before Christmas eve. Judging by the number of people who are here, I don't think that this kind of a meeting interferes very much with your plans. It's good to be here. We'll talk about Christmas a little.

I first want to thank you all for whatever you have sent me, well wishing and certain things that you felt that I could use. Very nice. It's a good thing to feel it. It's not always what one gets, you know it is, let's call it 'the spirit, the well wishing'. It's very lovely.

See I was struck by something I heard today over the radio. As you know, the radio is one of my main sources of information now. Last night there was a train that went from

New York to Stamford - express. And a full carload of passengers and halfway, one of them got up and he went to the front of the car, faced everybody, and he said, "May I have your attention for a moment." So everybody was quiet. They didn't know what was coming, thinking perhaps that was a New York Central man who was going to wish them a good Christmas. And then he said, "I'm sorry I am an American. I am ashamed. That what disturbs me is the constant bombing of Viet Nam." I don't think he elaborated very much on it. That was about all that he wanted to say. "This America has come to this kind of a low point where we continue to kill and destroy." And with that he went back and sat down in his seat. Some of them were touched, shook his hands, looked at him, smiled in agreement. And I thought of that, that man had guts. He really was touched by what happens in the rest of the world and what happens with us. And considering that level from which we still operate and even making a little lip service on Christmas by having something like a stopage for twenty-four hours or where we won't bomb, but then we'll start again and the B-52's will come and we lose more and we'll have pilots that are not returned and the damage that is being done, nevermind, we here in America think that we are superior, and that we finally will submit the North Vietnese--Vietnamese to what we think ought to be done-and it is such a shame. It is so terrible when you think of that. That here we are a cultured nation and we still do this kind of thing and we break off discussions even if they talk for a long time and part of it is in secret, why can't they continue to talk. Fight it out with words. No, we go back again to that same old goddammed thing that we think we have power. And this

kind of power politics that perpetuates and is inherent, apparently, in our thinking. So that, I'm so sorry that the country as a whole doesn't rise up and become vocal like this man became vocal and it was too much for him. He said, "I'm finished with it. I'm done with it. I don't want it." And he couldn't stand it any longer. It was on his conscience because he was an American and we here do that. And it's a terrible thing that we don't even disagree more. That we don't see the absurdity of this kind of a living.

I say it struck me because all during this week I've had similar feelings and then I say 'What can I do?' Write to a newspaper or somewhere a letter, or send a telegram to President Nixon that he ought to stop it and so forth. And certainly we can get together and a few clergymen and religious people and some other groups--and groups and so forth, but is there any attention paid to any kind of a thing of that kind) simply to put down because maybe such people who don't agree, they are just a little crazy and they become -- what -- just a little obstinate, thinking that there are still ethics involved. And when they are deaf to that that they don't know even what they are doing, they continue to do in their ignorance or their stupidity, this kind of thing: killing people, killing people. And what for?

I say it is too bad. That is our level of being now. That is why this kind of a culture and civilization is almost, I would say, written up for a certain kind of revolution, maybe. And maybe it is one way by which Mother Nature partly insists that she has to be paid. Like today's earthquake in

Nicaragua , several thousand people dying. But that you see is either God or it is nature, natural, not man-made. But we continue with our own man made so-called wisdom as if we don't have a responsibility as mankind as a whole, as if we cannot understand that the Earth also requires attention because the Earth is a body which also has to fight for a living and also has gradually to immerse from the place where she is. And she has to live and live, if possible, to get again conscious and conscientious so as to become a planet. That is what we talk about and that is why we consider ourselves as a means maybe of helping in that sense, but what do we help? What do we understand about culture as a whole? What is this, what we say 'cultural inheritance'. Understanding that the Earth has probably existed a long time and has to go through all these kind of conditions in order to grow out to something that is more worthwhile. And the cultures and the knowledge and the insight gradually builds up to a point where it becomes then available to the totality of mankind and then perhaps such mankind as then may be living can be more free. And who knows what will happen in the year two thousand and this t[illegible]r--particular period of turmoil we have to accept for what it is and how absurd it seems to be that such conditions must exist and that one must go through these kind of suffering periods.

Of course we know it for oneself that you will never gain anything unless you fight for it, and not anything worthwhile - something that is just given to you on a golden platter, you don't appreciate. When you fight, then at least there is that

kind of friction and the utilization of that energy can be turned in the right direction for a person so that he himself can become free. And then maybe, in doing that, and if several could do it, that then there could be an example of what really could become the level of humanity even at this time. And then that what is at the present time as a low level perhaps could be saved by those who can say and stand up for it and have guts to say it and to criticize that what is so absurd. But we are blind and we are fearful and we are small and we don't have enough strength.

And it started me to think about the process of self development. Very similar to the Earth where the inheritance of that what were previous cultures, time after time was also destroyed and came back again. And utilization of that what had happened before in order to stand on it for the proper purpose of further development and gradually looking at the Earth in its development and Mother Nature and whatever place she has in the universe, that there is then finally a chance of being--becoming free. It's the same with us. It's the same with man: living and having lived in this kind of unconsciousness and being asleep. And then realizing that at a certain time such a sleep is really not becoming to a man. And then he wishes to wake up. And he goes through a tremendous amount of difficulty because, how many years has he lived and how often has it already crystallized and how difficult it is to come to one's Self - one's real Self when it is hidden and the road is not marked. We don't know. We say, 'Yes, go within to your inner Life,' but where? Where is it that one can find it? And who can give us guidance in order to say, 'That is a sign that points in the right

direction'. And all that can be done is to give one encouragement to say, 'Don't give up because there is a possibility. You must have belief in it that ultimately you can also understand for yourself what may be necessary. And then no despairing but continue and continue.' And then one asks, 'But how long? How long is necessary?' And then the answer is, 'I do not know.' And no one knows. But all that is required is that kind of a responsibility that one takes for oneself in order to say, 'How can I reach it?' And keep on asking and asking and of course asking for help, for guidance maybe from above. And then comes Christmas. And then you realize what was meant by peace on earth. And you think about that, how far are we removed from it! And without trying to find out why, we say for ourselves what is there within our own lives that is actually at peace? Because we are swayed from one side to the other and we are chaotic in our minds. And even with the best of intentions we don't know and we become confused because there is too much of it that we don't understand. And then we are at a loss because what will we choose when there is nothing really to choose from? And many times certain things have become so equal and simply so (?) egalized, ~~egoised,~~ that is so superficially considered, that one has fear even in going into any direction. Fear for oneself, not knowing what might be, not feeling sure. And fear for others who may not understand and even then start to criticize.

You see Christmas is a very important period. Of course it

is dedicated to giving. But what does one give to someone? What is there that actually someone can use and what is right for them and what wisdom do we have about someone else telling them here, take this, that will help you. We don't have that kind of psychological medicine. We don't know enough about different conditions of sickness even. Not even physiologically, although we are sometimes quite clever with doctors who can maintain a life for a long time by feeding it all kind of chemicals. Even in a subconscious state, they still are alive and of course they have sworn that they will keep life alive if they can, at all costs. But psychologically, where do we go for help? What can we find out for ourselves that we then know? And when one says I'm at the end of my rope. I have too many thoughts in my mind and they cannot come out. And even if I try at certain times to go in one direction, I'm immediately stopped because I have fear about continuing and I really don't know enough about myself to say go ahead anyhow. And my sense for adventure is gone because of life. Life has given me too many obstacles in the way.

I think about that in connection of course with what we do, what we Work for, why we are still here, why we want to continue to talk about Work and stick it out and suffer and have all kind of difficulties among ourselves. And still we want to continue and adhere to that because Gurdjieff does appeal to that what is within and it wakes up some kind of a conscience within oneself. And not knowing what exactly it is or the language, or as I say and there is no sign to indicate what, somehow or other something keeps us together.

And what can we do to maintain it? That is the question for Christmas. How can we give to each other what the other needs? Obviously one must have something in order to give it. And that brings it back to the necessity of a self development and a wish for growing up and overcoming the difficulties that are in the way and looking at them. And of course one can say yes, accept them and accept yourself and see that that what is mechanical is mechanical and realize that as well as you can. It does not immediately give you a desire to do something about it because there is so little material to work with. And it is that kind of material that we don't create. We would create it by standing up and confessing that we are interested in Gurdjieff, in ideas for inner Life, in the wish for a development ~~for~~ of a Kesdjanian body and a Soul. And that that is the only way by which such inner questions can be answered and fed and find the proper place in relation to the totality of the universe, to say it in a very grand manner. Because after all, what do we know about the Cosmos, and what do we know about God and about Infinity and all such concepts. We are small and puny and still we try because it is almost preposterous that man thinks that he has an aim and that he ought to fulfill it. And that sometimes one becomes quite disheartened and is willing to give everything up and say let me sleep. And even that is not right because you know, after a little while something starts to poke at you and say but it is not--it cannot be sleep because I've tasted a little bit of the possibility of seeing certain things which I didn't see before and I know that the world is not always the

way I've looked at it. And myself I have changed a little and I see this and that as certain facts perhaps more and more absolute or at least with more impartiality that one really says--says I can count on that now. And if I only now know what direction to go, I feel I have enough substance that I can start from there. I have a foundation from which I can operate.

And that is where we help each other. That is where there has to be that kind of communication of helping a hand, you know, of giving someone a chance to open up and to say what's on their heart. And to help them to formulate and to be a good listening board - a sounding board - not necessarily thinking that that what you have to say is of such value. A sounding board is that what a listener produces when he listens and that what is said is returned to the speaker. He hers--he hears his own words. And it is not necessary to reformulate because the fact that he dares to say it is already a question of becoming open to the possibility for himself, partly in that what he is saying, getting rid of thoughts and ideas which are not useful any longer. But then the openness that he expects that and his own words come back a little later like an echo, and he realizes then since such words have become objective to him, what is the value of his own words. When they leave his mouth, they are subjective. When they return, they can be more objective. One can see more of what actually was living within. And many times we talk about making a little list and get the system working of yourself producing that what are the thoughts and the feelings - putting them in words and writing them up - and after a couple of days or maybe some

months later, you read them again and you see, that was me. I wrote that at the time and those were my dislikes, those were my likes, those were the thoughts I had, that was actually honestly what I thought and what I felt. And now I look at them again and they come towards me because I want them to become part of me but this time I want to be the master of them. When I'm subjective, the thoughts and the feelings are my master. When they return, they become my slave. In the meantime, that what takes place in a man as a result of having to wish to formulate and putting it outside, he is separated from it and for a little while he may feel empty. But then many things come back to him in a different kind of a phase - a different facet and a different coloration.

This is the giving that one gets for oneself on Christmas. And between Christmas and New Year, the little week in between, of utilization of that what has happened during the last year and letting it go by and see what was, and it isn't anymore because it is past. But then the utilization during that short period of one week in preparation for a new year and of course making, making statements about, this is what is going to happen and that I will want to do and I don't want to do anything anymore that I know was not right and worthless. Of course, we make promises like that. Resolutions we call them. Resolving for oneself as if that is a solution in itself. Just a little resolution that I make and I swear by it. And I even can use the Bible to make it emphatic. And then comes the New Year and then comes the total world again and on one's experience a little vacation, a little bit of a let up, a little bit of no bombardment for a couple of days, but then it comes

again and again, destruction. And one has to take towards it an attitude and what will become of the foundation of oneself? That is why one has to Work because in Working you will do something for yourself. You will try to make certain things which are then more solid and can be deposited and they will stay because they are of a different kind of a nature. And the emptiness of a man will allow such things to stay. And gradually finding their place, they become part of one. And then it is not so lonesome anymore, because even that when they are made up of the words of yourself and they return and find a different place, you have a chance of talking with them, with yourself in the past. And you live now in the present when you see them and you hear your own words. They are repeated because they happened during that year. You think about it. How was that year and it becomes clear then that this and that happened actually and it is of no more value than just recalling them. But I say one is a little different because first, they have left you. That realization of having left you has left you empty and now they must come back as your own culture; as that what was apt to be destroyed and you now take hold of it and you say but not everything is that bad because there were certain things that I do remember of my past, and it may not be just one year, it may be all of your life up to the point where you start to think and meditate in that sense of letting things go by and see them, and see them in their true value and to extract from them what you think is right. Because this question of negativity, of not being able to do what you would want to do, can be changed to some extent even in very small

things! Of the recognition of the fact, for instance, in the acceptance of oneself that one is mechanical. That becomes such a positive fact because then there is no further argument about oneself. You're not going to then to say that it ought to be this and it should have been like something else. It was the way it had to be and that is it. And you can accept that kind of a fact that then you know, and then you really know yourself.

The acceptance of oneself is really the critical point. The acceptance, of course, increases in accordance with one's impartiality regarding what one's had--what one has had as behavior. But then in the new year, what can become positive? Gratitude for what one has. What is already possession; what is earned in the sweat of one's brow; what is done by activity in sincerity and eliminating, what I said at lunch, laziness; keeping on being active, slow maybe in velocity, but constant; this desire. I go to bed. Thank God I hope I will wake up because tomorrow morning when I wake up at least there is another day. I really don't want to go to bed. I would like to stay. I don't want to sleep. I would like to have the morning begin because my day is not finished as yet. There are so many things that ought to be done and time is so essential and I wished there was more time. So I go to bed a little later and a little later and then I find out I cannot wake up enough. And then I know that I have taken it out on myself and that it isn't right because there is a rule of that kind of Objective Morality that I should take care of my body, that I must give it what is required for it and that it should stay

in health, lean health as we say - not too much of one, not too much of the other - just enough. That's my experimentation. I find out what it is that I need and then I give it to the extent that I can, I can supply it. Maybe I need more time to be a little restful and sit. Maybe it is necessary to go over what I have done and to see what should not have been done then, and perhaps I can do it differently. Maybe I must take off more time to come to myself - my real Self - and then the realization of that what I am will give me the strength to be able to manifest differently. So I find a time, so many hours for my sleep, so as to give recouperation to my physical body and my mind and my feeling. That is one question I settle and I can settle it after a little experimentation.

The second is food: food of a certain kind, healthy enough, maybe diet. Not overeating. Not indulging. Not using stuff that is no good and I know it. Not too much candy. Not too much alcohol. Not indulging too much in talk talk because that belongs partly to my physical body, partly to my feelings. The utilization of energy during the day, for which I am responsible when I am healthy. Considerations in my mind about what ought to be or could be or what I hope for or what is the situation of myself and other people very much like me because we are the same from an eternal standpoint. And the conditions of the Earth, they are against us, but we see it as destruction and say how sad such a situation is. But it may happen outside in the world and maybe that world is not as real as I think it is, but what is reality for me, that I can stand on and then I can start to understand it; that is, I can

stand under it; that is, I can lift it up, I can support it. I can form a level of my Being and then say all of this what are now pillars and holding it up, it is right and I am on that kind of a level. But then on that level I don't consider anymore what were the pillars that brought me to that level. I go and continue from that because I wan build-- will build on that level with that what is available me--to me at that place.

Materials, raw materials are changed constantly into new forms of matter, matter of different kind of properties. Not, I don't mean the embellishment of certain material which stays the same. I do mean the chemical substances which when they are combined change over into a new substance with new properties. That new substance is the level. The materials out of which it was made are the pillars. And having now a new property to deal with, I consider that what is me having become a little more conscious, a little more conscientious, a little more of a will. I do not consider the past any longer out of which I came. But I look forward to the possibility as a potentiality of the utilization of what I am now. And then I take stock of myself and I say what is it that I really have and that I can represent and that need not be destroyed any longer? What is there in me that is now permanent? Because that's my aim. I wish to see that my life becomes permanent. I don't care how many steps I will have to go through and how many levels perhaps, but at least it is an aim that I know that if I rely too much on the form in which I live now, my life will die and perhaps die with me.

(Okay Bill. Turning of tape)

Mr. Vyland: So then I think of permanency forever and ever, and I can say that my life is because I don't know it. I assume it is. I have no proof. Only within myself sometimes I say there must be a place where the different influences have no further effect on me. That place which we call the inner inner of oneself, that what is as Magnetic Center where there is no room anymore for space and no further dimensions, where timelessness actually exists as a moment. That realization of oneself, of coming to that and to see it or to experience it, and then to know, and from that knowledge will come understanding by the utilization of that what I know in the different forms of my behavior, going then from what is within to the outside world. That is how I can help. That is how I can give. That I know will be more permanent because it comes from a place where there is already permanency. My Magnetic Center forever and ever existing and becoming manifest as Anulios.

This wish for not wanting to sleep. The utilization of the body as a means for one's life to continue. And to try to give it that kind of freedom that then it need not be dependent any longer on the body itself, but the continuation then into different spheres, higher and higher level finally reaching the center of the universe where we say that God Almighty is on the Sun Absolute. Simply a symbolism of indicating that we really are ignorant of what it is all about. But it is sufficient as a working hypothesis, until it is proven to me that it is not as yet axiomatic, I can use that for the purposes of a guidance in my life and I can believe in it for some time. But when my 'I' is opened I will see, and then I will realize that maybe the road on which I travel still has to be changed and, although

there are no signs, there is a realization within me that I say, this is right. And I know that because then my Conscience will start to have a voice.

My Conscience really starts to talk when the Kesdjanian body starts to develop into permanency which, as you know, is meant by the SOL-LA-SI of that octave. That is permanent regarding the DO-RE-MI which I now have and which is within me and gives me ideas about the future and hope for that what could be accomplished and also in which there is situated such sincerity of a wish that someday maybe God can understand why I am striving. That I hope, of course, that then there is more substance in my life and more guidance and more hope for accomplishment. And wishing then to continue with that, I simply go over that bridge. It is a little shakey. All the different emotional states, they are not as yet friends with each other. They still are separated you know, like the planets are. But each one has a value. And I want to visit everyone of them, one after the other, so as to become well acquainted with myself in infancy and then when that can become born and is like a young child, then it will start to grow, I would almost say, on its own when the conditions are sufficiently conducive for the feeding of that second part of the Kesdjanian body. Then it is my task because then I understand Mother Nature. How she can take care of us up to a certain point and where she will allow us to take care of it further because she will confess that as long as she is on Earth there are limitations placed on her also. And a man then starts to walk straight because he says with my head, I can see; with my heart, I feel that I am doing the right

thing; with my feet, I just wait for the opportunity to leave this Earth. I've said many times when I step and I walk, I push the Earth away. That is how I walk. I utilize the Earth as a stepping stone but I don't stay on it. I keep on walking. And then gradually it will be possible that the Kesdjanian body will form wings with which I can ascend to the next level.

What is required besides this question of Objective Morality - those three different indications for the maintenance of any one of the three centers? The realization of that what then is needed in giving, in understanding what God has given us,, a gratitude which is absolutely essential, that one is grateful for the existence of one's own life. Because if you don't have that, really you are too selfish. Give God honor. Let Him be in your heart so that He, if He wishes to stay, can tell you. But as soon as you are too selfish and too self-possessing, too vain, too self-loving, then He leaves you because He has no use for you. And you're not then God's child. You're just a little creature happening to walk on the Earth. And of course, one dies that way. What we'll have to learn, and what on--one has to think about; what is the requirement for the little week before a new year starts and then you say I go into the new year with resolutions. What is it that you feel for each other and that you wish to do for each other? Will you draw them out? Will you make friends? Will you see what they are up against? Will you make a chance for them to open up towards you? Will you actually give that what is valuable, not a little bit of something you want to get rid of, but something that really has a value for yourself, that you go out of your way, that you spend the time with someone even at a little cost of yourself. You make that time because you make it

available for a good purpose. You see people are sick. You know they are disturbed, but you don't inquire enough. I say many times because one doesn't have - I would say 'the guts' - you're afraid. And afraid of what? Because you can help if you really are open enough. It does not mean that you have to force yourself onto someone. Leave them, but be there when they could ask, but create the opportunity that perhaps they can overcome their difficulties; their particular - let's call it 'narrowness' - because they are closed in and without poking at them, just sit and wait because they will come when they see life in you. And you can look at them with life from your eyes and you can try to express by means of such life which can come through your eyes, different forms of emotions. One must try that sometime, to see when you walk and you have lots of strangers on the street, and that if you could with a kindness or with an anger or with a self-sufficiency or with love or with affection, see if with your eyes you can look at someone - it's a passerby, he won't know you, and he may not even feel anything and perhaps he will. But at least you tract--practice. You make it a practice of yourself to do that, by yourself, first with strangers. Then you know what you can do. Then you take your friends and then you see what you can do . And it will be marvelous because miracles can take place unexpectedly. You don't know why, then only you can ascribe it to your own attitude. When you wish to have friends, start to be one first. When you wish every person to become a man, you become a man first. When you want to receive, you start to give first. It's always within oneself. It is not the outside conditions. You can be free from

them if there is something that is alive within you, but then you have to feed that and you have to really wish to do it. You have to be kind because you wish to be kind with your feeling, not kind because it's a prescribed in ALL AND EVERYTHING. It is not a prescription of the Ten Commandments. It is a feeling that is there because the development of that second center is far more important than the understanding even of the intellectual one. It helps when you know, but it is far better when you understand.

And so we have to consider the next year for us, at this Barn and as a group, and as attention to be paid to a variety of different things which do need attention and require best of the best of our efforts. And energy to be given; energy to be overflowing sometimes; energy you can spare or maybe not spare, but you can make it; energy which is given, like when you would give blood to someone as a transfusion, because you cannot really spare too much of that either. If you give too much, you get ~~sick~~ weak and anemic. But you rely on something else; that is, your health, which then again will force the body to produce more blood corpscles, and again your blood pressure and the functioning of your blood will again be the same after some time because your health will allow it. It is that way with giving. Maybe for a little while in giving you may feel a little empty. Work itself produces a connection with that where all gifts come from ultimately. We say the Sun because we live in this solar system. But if we say psychologically that that may be so, and we start to doubt it, spiritually we know better because it comes from way above as an influence from the Sun Absolute. That is--that will give us strength again and again when we are empty as a

result of giving to someone else. Don't hesitate to give. You're healthy enough. You take care of yourself sufficiently. There is enough in the psychology of one of the ethical values, your knowledge already of esoteric,knowledge: your knowledge of that what could exist and must exist and simply the necessity of exercising your knowledge as if you would become a disciple and there is something that you consider a master, like Gurdjieff telling you continue that way, read this book and find out. You will know in time when you apply it. You will not know if you don't apply it because it stays in your mind and a little bit of your feeling. But it has to be all in your feeling, with that kind of a wish for yourself that you say, I must get out of the state in which I am because it is not healthy anymore - psychologically and sometimes not even physically. Take care of it and give each other what you can. I say overflowing, of course it can be at times and at times it need not be. You don't have to go around too much and just distribute it as if you want to bless people and all people, as if you really wish well for everybody. Although that is the requirement, wishing well at Christmas time for everybody, not anyone excepted. But you see that is a statement that comes from God Himself because He can look at all of us as His children. We cannot look at others as our brothers and sisters. We are limited and we must admit it. We want to grow for that reason we say we are limited, otherwise we didn't wish to grow. If we wish, we know what we are. We start with what we have. It's enough. It's enough to live on this Earth. It's enough even to harbor an inner Life. But the material for the building of that inner Life to make it more permanent comes from

somewhere else. It comes from Objectivity. It comes from new forms of chemistry, of new material that has been produced by means of that what we have, And in this kind of a factory arrangement, that what we wish to make out of raw materials is an 'I' which, when it functions, governs from a higher level and looks benevolently at that what we are. And seeing then that what is reality for us as above, hoping to reach that, gradually that what we realize when we grow up, is that where we came from is not a reality - not the same reality. Sometimes it looks as if that is an illusion.

Read a great deal to embellish your mind. Try to apply whatever you can read. That will help your heart.

I hope for all of us that this Christmas can have a good meaning - a good meaning for wishing to Work, if possible together. Work for understanding. Work for the elimination of the things that you know are not very good for one and you ought to be able to get through with it. We don't want to stay children too long, only in relation to His Endlessness. But for oneself, we wish to become a man. It is allowed on this Earth, even the harmonious part is allowed because there is no reason why Mother Nature can object to it since ultimately we, if we were Conscious and Conscientious, would be helpful for her own growth. Mother Nature is against us in the beginning because she is afraid. When finally she discovers that mankind could be of some help because they are still living and still supplying the necessities for nature, for the Mother Earth and for the moon, that then besides that there is a development which ultimately can be of use to the Earth itself by reminding different people on this Earth

of a higher aim/ And then encouraging Mother Nature not to loose faith for herself, but that sometime in the future this kind of civilization will have understanding and I hope will have a Conscience.

I hope we can Work. I hope we can be open and honest with each other. I hope at times that when you are taken by unconsciousness that you don't mind ~~if~~ that someone tells you, wake up. Not perhaps in so many words, but by showing it - I say, looking at you and then reminding you, and then the difficulty, do I wish to be reminded - as I said, do I wish to be disturbed? You pray to God,'Please disturb me, so that I can wake up; so that I can take that kind of a gift on Christmas; so that with that I will be able to give back to You what You deserve as the Lord Almighty,' That is my humbleness, my veneration, my love for -- for Him, my desire to become what a man should be and can become if he honestly wishes for his own freedom, for the freedom of those who are around him, and for the everlasting glory of God Almighty, Our Father, His Endlessness.

May Gurdjieff help us. If he knows, he would understand such attempts; and above all, let us remain very simple about that. But such seriousness ~~and~~ that honesty is the ultimate result that it must appear because the other two are there.

I hope you have a good Christmas tomorrow and the day after.

To Gurdjieff.

END TAPE

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